

May 26
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1810

"Integrity is the first step to true greatness. Men love to praise, but are slow to practice, integrity. To maintain it in high places costs self-denial. In all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage."—DAVID O. MCKAY.

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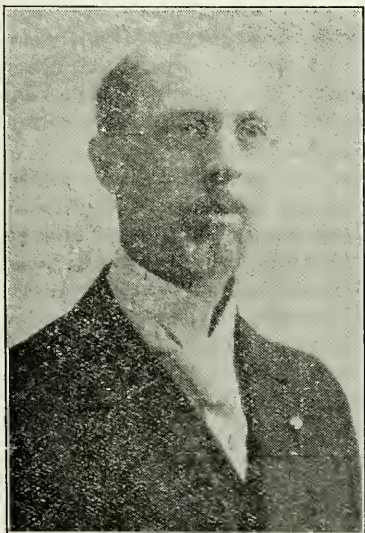
SUPERINTENDENT GEORGE ALBERT SMITH

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

GEORGE ALBERT SMITH is an outstanding American citizen. He loves the land that gave him birth and the flag that waves over it. His sires have followed the Stars and Stripes in battle and maintained the Constitution in the vicissitudes of peace.

Patriotism is born and bred in him. His gifted and illustrious father, John Henry Smith, had a patriotic pride, a passionate love for this land of liberty and for the republic which our fathers established here.

George Albert is a descendant of Edward Winslow of the *Mayflower*, who later became Governor of the Plymouth Colony. Among his ancestors are also the original families of Libby, Freeman, Hovey and Lord, all of New England. Some of his Revolutionary ancestors are: Samuel Smith, chairman of the committee of Safety at Topsfield, Massachusetts; Asahel Smith, son of Samuel Smith, who was also of Topsfield, Massachusetts; Jonathan Farr; Timothy Chase, aide



GEORGE ALBERT SMITH

to General Washington, and Richard Lyman, orderly sergeant to General Putman.

Thus it is seen that not only his immediate ancestors, but his forbears for generations, have been liberty-loving Americans, fostering in every way true patriotism and carrying forward the purposes expressed in the preamble of the Constitution of our common country. He has a proud inheritance and is worthy of it.

John Henry Smith, who was a counselor in the First Presidency of the Church at the time of his death, will always be remembered as one of the most impressive and eloquent defenders of the faith, and as a leader of vision and courage. There was something genial and chivalrous about him—his presence added dignity and prestige to any cause or company. Our modern reclamation service owes a lasting debt of gratitude to him and to his loyal son, George Albert. The co-operation and support which these men brought to this cause is, in a large degree, responsible for its success.

The records show that George Albert took this work up where his father laid it down and gave to it his loyal support. He was elected vice-president of the International Irrigation Congress held at Calgary, Canada, in 1913, re-elected vice-president at Sacramento, California, in 1914, and elected president of this Congress at El Paso, Texas, in 1915.

In 1917 he was elected president of the International Dry Farm Congress at the session held at Peoria, Illinois, and elected president of the Combined Irrigation and Farm Congress at Kansas City in 1918. This is indeed a splendid record of service.

In 1898 he was appointed Receiver of Public Moneys and Disbursing Agent for Utah by President McKinley, and later reappointed by President Roosevelt. He was the first Latter-day Saint to receive a federal appointment. During the World War he was a member of the State Council of Defense, and was chairman of the Armenian and Syrian Relief.

His love of country is shown in the very active part which he has taken in the Society of the Sons of the American Revolution. He has served as chaplain of the Utah Society, and was elected president of this branch in 1918 and re-elected the following year, and has served repeatedly as a member of the Board of Managers. He was a delegate to the National Congress of the Society when it met in New York City, also at the meetings held in New Jersey, in Rochester and in Detroit, and has twice been elected vice-president of the national organization. On February 22nd last he delivered an address at a joint Lincoln and Washington Memorial service held in Springfield, Illinois—a very distinct honour.

He has sought always, and in the most enlightened and practical way, to further the interests of his country and to promote its general welfare as only a true-hearted American can do. Thus

he has added lustre to a name already bright with deeds of patriotic service. All down the line this family has not only saluted the flag but has followed it in battle and backed their Americanism with stern and valorous deeds. They have been peace-loving but militant for righteousness.

It is a matter of interest to know that as a young man he was active in the National Guard of Utah, serving as first sergeant Troop C—First cavalry, for the full term of enlistment. He rides a horse with grace and skill.

His interpretation of religion is a true index to his character. His religion is not doctrine in cold storage. It is not theory. It means more to him than a beautiful plan to be admired. It is more than a philosophy of life. To one of his practical turn of mind religion is the spirit in which a man lives, in which he does things, if it be only to say a kind word or give a cup of cold water. His religion must find expression in deeds. It must carry over into the details of daily life; it must manifest itself in the stern and rugged virtues which underlie all sound living; it compels him to make his practices square with his professions. This is equally true of his Americanism. George Albert Smith is a man of action, not diction. He is never satisfied with just rendering passive service. All his endeavours are constructive. He is a natural crusader for righteousness and justice.

He is officially connected with some of the leading commercial and industrial enterprises of Utah. At present he is director and vice-president of Utah Savings and Trust Company; director and vice-president of Utah-Idaho Sugar Company; president of Libbey Investment Company; director of Z. C. M. I.; director of Heber J. Grant and Company, and a director of Mutual Creamery Company. He was formerly a director of Utah National Bank, of the Salt Lake Theatre, and of Decker Wholesale Jewelry Company.

His judgment, his vision and his unquestioned integrity, coupled with a capacity for bringing things to pass would, we think, have made for him a place in the business and financial world if he had devoted his time and talents in that direction.

As a boy he very early learned the meaning of hard work and felt the weight of responsibility. At the age of thirteen he was employed in the Z. C. M. I. overalls factory, and afterwards in other departments and positions of that institution—some of the positions were very humble. He subsequently became a director, and had the honour of representing the institution at a gathering of prominent merchants in the City of London, who were entertained for six weeks by the British Drapers Association. It is a long call from the dust and noise of the factory to the position of official representative at a great international gathering in the metropolis of the world.

In 1919 he was appointed by Governor Simon Bamberger to

represent Utah at the International Housing Convention in London.

He attended the public schools of Salt Lake City, the Brigham Young University at Provo and the University of Utah. He is a keen observer, has traveled extensively and mingled with men of liberal learning and has thus acquired a culture and a training which colleges do not give.

On leaving the University of Utah he became a member of the surveying party which laid out the Denver and Rio Grande Railroad east from Green River. It was while working in this capacity that his eyesight became permanently impaired as a result of the heat and glaring sun of that desert country. This was an irreparable loss to him, and had it not been for his indomitable will it might have proved a serious handicap. Notwithstanding this he is a well read man. Providentially this very handicap has forced him to work in a field of greater importance. He is never idle, for his pastime is saving and helping people.

There are to his credit many achievements, but perhaps the field of his finest endeavour has been the Young Men's Mutual Improvement Association, of which organization he has been general superintendent for ten years.

He has served this organization in almost every capacity—from a lay member to general superintendent. He was stake superintendent at the time he was ordained an apostle. The Salt Lake Stake, over which he then presided, was made up of about forty wards and covered Salt Lake County. With his characteristic zeal he gathered about him a corps of most capable young leaders, organized his work, developed his plans and carried forward his programme with remarkable efficiency. Permeating the entire movement was a spiritual vitality which comes only from superior leadership.

The deeds which will last longest and shine the brightest in the affections of those who know him best will not be his public utterances, his patriotic service, his business ability, nor the stimulating power which he imparts to all the movements and organizations with which he becomes connected, and we would not minimize any of these for they are important; but the deeds which will for ever adorn his life have been done in quiet ways. His supreme work has been accomplished in unseen places and at unknown hours, and often with forgotten and neglected people.

He has been indeed a father to the fatherless and a friend to the forsaken. His solicitude for the welfare of the young people has found expression in an individual missionary work of the most far-reaching and effective character. His unflinching kindness, his implicit faith in humanity, his rare ability to reach the hearts of boys, to win their confidence, to awaken the good that slumbers in their souls, has enabled him to do some of the most precious work that men ever do. He has the priceless gift of planting

hope in the heart, of restoring confidence and starting men anew on the path that leads to peace and self-victory.

To get a faint glimpse of some of the best things he has done one needs only to talk with a strong man whose locks are now touched with grey and whose tender heart throbs with gratitude when he tells you what he did for him. This man had become a victim of drink and was in the depths of degradation and despair when George Albert Smith found him and put hope and resolution in his heart and started him anew on the road to permanent happiness and splendid achievement. This grey-haired man has been signally successful with thousands of boys and girls, and, out of his own bitter experience, has been able to better understand the struggles and soul tragedies of others, and learn how to extend the helping hand and say the saving word to those who most need it. This rare and priceless lesson he learned from George Albert Smith.

When you read between the lines and search the recesses of George Albert's life this conviction settles upon your soul: The deep, quiet currents which run through his life are the forces which have made possible his most supreme work. These silent forces live on and may come to the surface only once in a while; but after all they are the forces that save society, bless mankind and make this earth a good place in which to live. He is not physically rugged, but he is a dynamo that generates these salient and significant forces.

This is the great thing in his life, and the things for which men and women will rise up and call his name blessed. "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15: 10.)

If you were to visit George Albert Smith in his modest but beautiful and attractive home on Yale Avenue in Salt Lake City, you might be shown, among other relics, some splinters which fell upon his bed while he was lying upon the floor of a log cabin in Alabama. The house in which he and his missionary companions were staying was surrounded by a mob and fired upon. Their lives were saved by lying flat on the floor. The splinters were torn from the logs over his head by the hissing bullets.

To those who have come within the radius of his friendly influence it is difficult to understand how any one, friend or foe, could look upon him as an enemy, or to understand the motive that would prompt men to assail his life. He is a man of peace, and all his life has cultivated good will toward men. Here is a creed written by his own pen upon paper and long since recorded in the daily deeds of his busy life. You can put this creed in the past tense and it epitomizes his life—this is what he has actually done. The great truths which he then aspired to teach and the things he wanted to preach are beautifully exemplified in his own life.

Read this creed and compare it with the record of his deeds :

I would be a friend to the friendless and find joy in ministering to the needs of the poor. I would visit the sick and afflicted and inspire in them a desire for faith to be healed. I would teach the truth to the understanding and blessing of all mankind. I would seek out the erring one and try to win him back to a righteous and happy life. I would not seek to force people to live up to my ideals but rather love them into doing the thing that is right. I would live with the masses and help to solve their problems that their earth life may be happy. I would avoid the publicity of high positions and discourage the flattery of thoughtless friends. I would not knowingly wound the feeling of any, not even one who may have wronged me, but would seek to do him good and make him my friend. I would overcome the tendency to selfishness and jealousy and rejoice in the success of all the children of my Heavenly Father. I would not be an enemy to any living soul. Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us really happy here and hereafter, I feel it not only a duty but a blessed privilege to disseminate this truth.

An analysis of his character reveals another secret of his growth. He is a man of refined sensibilities, modest and unobtrusive, but possessing a lofty self-respect which has led him to constantly make the acquaintance and to diligently cultivate the companionship of men of the highest ideals. His supreme ideal was his father, for whom he had almost a religious devotion.

It would be difficult to estimate what it means to a young man to contact great personalities. The touch with men of leadership and spiritual power, the association with triumphant and victorious souls is the greatest inspiration to growth and fine endeavour. This is the contact we all need most. He has mingled with the greatest and the best of men of all parties and creeds and made friends for himself and his cause. He has known personally six presidents of the United States. Many United States senators, congressmen and governors are counted among his personal friends.

In his twenty-second year he married Lucy Emily Woodruff, a grand-daughter of the late President Wilford Woodruff, a woman of sublime faith and superior intelligence, possessing that matchless but indefinable gift of making a home a shrine. The natural beauty of the location, with the shrubs and flowers surrounding it, make this one of the most delightful and picturesque places in the entire city. More than four thousand tulips bloomed in this garden last season, and one afternoon they cut and sent to the hospitals of the city twenty-seven hundred Shasta daisies. There is an atmosphere of comfort and tranquility about this fireside which can emanate only from warm and hospitable hearts. Distinguished visitors from Europe and America have been entertained here and have never forgotten it. This is a real home, typical of the finest and most fundamental institutions

that men and women ever create. Lucy Smith has gone with her husband, cared for him in his sickness, and sustained him in his endeavours as only a noble and devoted wife could do.

They have been blessed with two daughters: Emily, wife of Robert Murray Stewart, and Edith, wife of George O. Elliott, and a son. His only son, George Albert, Jr., is the sixth in his father's line to accept as divine the mission of the Prophet Joseph Smith. A companionship existing between this father and son is both an inspiration and a delight. These children have a proud ancestry and are altogether worthy of it.

He is a technician in the fine art of making friends. "Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self and appreciating what is noble in others." (Thomas Hughes.)

George Albert Smith's friendship is real; it is the expression of a sincere and refined soul. Someone has said that no man is useless while he has a friend. If a man's usefulness is measured by the number of his friends, who could estimate the value of his life? He meets the daily problems, small or great, with a brave heart and with manly courage, always carrying with him a warm hand clasp and a friendly note in his voice.

One of the attractive sides of his character is his thoughtful and generous acts of kindness to the unfortunate and the poor. He has a smile and a cheerful word of encouragement and a warmth of feeling that wins for him the hearts of men. He is a sympathetic counsellor, a delightful companion, a loyal and loving comrade. Wherever he goes he spreads the genial rays of kindness. This is the secret of many of his finest achievements.

The high and dominant note running all through his splendid life is his love for the truth and his devotion to the great Church to which he belongs. No matter how alluring other things have been he has never allowed them to conflict with or diminish his zeal for this work.

From his early manhood he has exhibited a quality of spiritual leadership of an uncommon kind. As a Sunday School teacher and superintendent he built up an organization that was the pride of the ward in which he lived, and attracted the attention of Sunday School workers everywhere. Those who were associated with him in this work in the Seventeenth ward received an inspiration that has lasted them a lifetime.

He was chosen an Apostle October 6th, 1903. He has always been one of the most ardent and devoted workers in the entire Church. When his health would permit he travelled an average of more than thirty thousand miles a year, and held on an average one and one-half meetings per day. Physically he is not robust, and has often worked beyond the limits of his strength.

(Continued on page 330)

THURSDAY, MAY 26, 1932

EDITORIAL

WHAT THE LORD REQUIRES

THE Prophet Micah in a few words sets forth the demands of the Lord as to what constitutes right living. "What doth the Lord require of thee," he enquires, "but to do justly, and to love mercy, and to walk humbly with thy God?" Conforming one's life to these requirements most assuredly constitutes obedience to the divine will.

What constitutes doing justly? No words have set forth what it means with greater clarity than the admonition of the Master: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." This rule for righteous living, if followed in the letter and spirit, would lead all men in the paths of righteousness. Doing as one would be done by insures unselfish service, honesty, loving-kindness, in all our relationships with all our fellow-men. Who does not desire that all men shall be kindly disposed toward him? Who does not greatly hope that all men shall deal with him honestly? Who does not agree that the good deeds which make a life most like that which the Master desires, must be done unselfishly without ulterior purpose of reward?

"To love mercy!" Here is a quality belonging to the requirements of right living which bespeaks the kindly affection of a good heart. The love of mercy has place in the sacred teachings of the Master. "Blessed are the merciful, for they shall obtain mercy." What a blessed assurance for those who are merciful! To deal compassionately is to reflect a divine quality. Mercy bespeaks the manifestation of love even toward those who may seem to treat us unfairly, even dishonestly, maliciously and harshly. To be merciful is to forgive, even as we would be forgiven. It fulfills the requirements of the Lord's prayer, "Forgive us our debts, as we forgive our debtors." Surely, unless we ourselves forgive those who trespass against us, we have little reason to expect that quality to be manifested toward ourselves. "I the Lord will forgive whom I will forgive, but of you it is required to forgive all men." He also declares, "Love your enemies; do good to them which hate you; bless them that curse you, and pray for them which despitefully use you." If we will do this, then indeed will mercy be shown to us, but not otherwise.

"To walk humbly with God" is the greatest of all demands.

It includes both of the preceding requirements; for by walking with God, and in humility, we are bound to "do justly" and "to love mercy." Walking with God is to live in obedience to His commands in every particular; a willingness to serve Him; to give unselfishly and readily of our time, substance and ability for His cause; to sacrifice self whenever it conflicts with His call for service; to be as a little child in our humility. Hatred, harshness, resentment, illwill and malice, all so unlike God, have no place in the requirement which constitutes walking with our Heavenly Father.

Latter-day Saints should delight in meeting the standard set by the Prophet Mical. Love and mercy and humility should be their adornments. They should not "love in word, neither in tongue, but in deed and in truth," remembering the words of the Master, "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye love one another." It is this love for others that gives birth to mercy, and which finds favour in the sight of our Father in Heaven. It is the test by which we may be known whether we are in very deed the disciples of Christ. "He that loveth not, knoweth not God, for God is love;" "He is kind unto the unthankful and to the evil." "He who loveth God, loveth his brother also;" "He that loveth not his brother, abideth in death."—JAMES H. WALLIS.

DEATH OF ELDER W. ARTHUR WRIGHT

ELDER W. ARTHUR WRIGHT, who arrived in the mission field October 11th, 1931, to begin his third mission to Germany, died in Berlin, March 13th, 1932.

The day he arrived in the mission field he was not feeling well physically, but spiritually he felt fine. He expressed a desire to receive his appointment after having been in Dresden several days, so was assigned to labour as president of the Erfurt branch in the Weimar District, where he remained about two months. From nearly one hundred and fifty men in the field, Brother Wright was called to labour in the mission office, which calling meant added responsibility and honour. He had just made a beginning in this new appointment, when his health began to break more rapidly.

Brother Wright was examined by leading physicians in Dresden and Berlin, who gave him the greatest attention and care, but in spite of this fact they were not able to help him.

On February 24th, Sister Bertha Eccles Wright, the wife of Brother Wright, arrived in Berlin from America. Her presence was a great relief and consolation to him.

The leaders of the mission, the missionaries, and the members

had hoped that the Lord would restore him to perfect health as a result of their praying and fasting. Apparently, however, the Lord had a more important work for him. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Even though Brother Wright is not with us any longer, we shall always remember his wonderful spirit and smile, with which he greeted every one. The thought that he was called to fulfill a greater mission is our consolation in our affliction.—PRESIDENT O. H. BUDGE, German-Austrian Mission, Berlin.

SUPERINTENDENT GEORGE ALBERT SMITH

(Concluded from page 327)

In June, 1919, he went with his family to preside over the European Mission, the activities of which were greatly curtailed as a result of the World War. He remained until August, 1921. Under his presidency the Mission was rehabilitated, the scattered saints were cheered and comforted and the entire work was quickened by his vitalizing touch.

As president he displayed that rare quality of leadership which inspired his missionaries to rise to their very best. He won the allegiance and loyalty of all the Elders by his constant love and unfailing kindness. He could rise to great spiritual altitudes and speak with a lofty and convincing eloquence—at the same time he never overlooked the minutest detail when it came to administering the affairs of the Mission.

Almost from the beginning of scouting in Utah he has been officially and actively associated with this movement, both in a local and national capacity. At the present time he belongs to the National Council, and is a member of the executive committee of Region Twelve.

He took the initiative in the organization of the Utah Pioneer Trails and Landmarks Association, and is its president.

Both scouting and the preservation of our pioneer landmarks appeal to the very finest instincts of his soul, and both will profit greatly thereby. He will bring to these movements not only his splendid ability and a consecrated heart, but the great influence of his high office and the powerful support and co-operation of his numerous and influential friends. Under his tolerant and magnanimous leadership no group or sect or detail will be overlooked or neglected.

George Albert Smith descends from a line of men and women who belong to the nobility of the earth. The unselfish work which he has done and which he is now doing will secure for him a place among the nobility of God.—(Published in *The Improvement Era*, March, 1932.)

ORGANIZATION OF THE Y. L. M. I. A.

ELDER RICHARD G. JOHNSON

THE progress of civilization has been based upon the solution of certain fundamental problems. Not the least of all these has been that pertaining to the proper place of woman in society. Even a few years ago it was held by many people that woman was in essence the property of man, to be classed with his goods and chattels, to be moved about as he saw fit; her own individuality and will to be submerged in his or to be subject to his; she to be an accessory to civilization, rather than a main part of it.

Into such a darkened scene stepped the Prophet Joseph Smith. He possessed a new light—the light of truth from God—in contrast to the dim fancies of man. He organized womankind and interpreted the revelations he had already received with respect to woman's sphere. He declared that woman should stand side by side, shoulder to shoulder with man; that the rights and privileges that belong to all human beings were to be hers.

Upon the martyrdom of the Prophet his mantle of leadership fell upon Brigham Young. He also entertained the self-same ideals for womanhood as did the Prophet Joseph. He counselled women to study law, medicine, civil government, and to accept public offices when compatible with their home duties. He was strenuously opposed to men acting in capacities which women could handle just as well. This, of course, carried with it the necessity of personal development among women as well as among men.

Some years after the trek across the desert, when the Church was well established in Utah, and living conditions were favourable, Brigham Young's mind was aroused to the need of social retrenchment. With the advent of the railroad and quick communication the saints were coming into close contact with the vanities and follies of the world. Extravagance of any sort was always a source of sorrow to him. He saw that the young women in general were wasting much of their time and means. Even his own daughters were following the fashions with bustles, ruffles, shingled hair and the other frivolities of the sixties. These frills and fancies cluttered up not only the young women's dresses, but their minds and ideals as well. He well knew that these superficialities, small as they may seem, were not, and are not good for women. Something worth while instead of the dross things of the world which were beclouding their vision had to be instituted, something which would tend to uplift and prepare women, not only for this life but for eternity.

Surrounded, as he was, by a large developing family of his own, he decided to set his own family right and form an organization

among his own daughters in order to set an example for all Israel. The detail of the work in the formation of this association was committed to Eliza R. Snow, who in turn called to her aid other great leaders among the women of the Church.

The first meeting of the projected organization was called by Brigham Young, November 28th, 1869, in the parlour of his own home—the famous “Lion House.” After the usual prayer had been offered, the President addressed his family concerning the object of the meeting. Among other things, he said :

All Israel are looking to my family and watching the example set by my wives and children. For this reason I desire to organize my own family first into a society for the promotion of habits of charity ; and above all things I desire them to retrench from their extravagance in dress, in eating and even in speech.

This practical man had the spiritual as well as the temporal salvation of the daughters of Zion in mind. He says further :

I have long had it in my mind to organize the young ladies of Zion into an association so that they might assist the older members of the Church, their fathers and mothers, in propagating, teaching, and practising the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth. I wish our girls to obtain a knowledge of the Gospel for themselves. For this purpose I desire to establish this organization and want my family to lead out in the great work.

The organization then formed was called a “Retrenchment Association” by President Young. The definition of retrenchment is given as “lessening, curtailment, reduction, or diminution.” The purpose of the organization, as the suggestive name implies was “to retrench in dress, in speech, in everything that is bad and worthless, and to improve in everything that is good and beautiful.”

The association was a distinct success. It was well organized with a constitution, by-laws, programmes and regular meetings. Other groups of young women were soon formed and from this modest beginning grew the various ward associations, the first of which was in the Nineteenth Ward, Salt Lake City, May 29th, 1870. In 1878, after the Young Men’s Mutual Improvement Association was established and formed to parallel to some extent the work being done by the Retrenchment Association, the name of the latter was changed to the Young Ladies’ Mutual Improvement Association.

When the young men of the Church were organized some of the leaders suggested to the President, Brigham Young, that the young men and women be united into one organization for the benefit of youth as a whole. But he objected vigorously, stating the chief object of the society was to give the young women a chance to study the Gospel for themselves, as well as to develop

their own latent powers. They must always keep their own autonomy, he said.

As necessity demanded, stake organizations were effected, the first being the Salt Lake Stake, September 14th, 1878. Then in 1880 a general supervisory board was constituted and has since been in operation and control. Thus did this small organization, conceived in the inspired mind of a prophet of God, spread from family to ward, to stake to missions, until finally it became a Church-wide movement.

The growth of the Y. L. M. I. A. has kept steady pace with the slow but sure increase of the Church itself. Weekly meetings in all the branches and wards, together with branch, ward, stake and general annual conferences have always been held. The present total membership is approximately 55,000. Of this number some 14,000 are Bee-Hive Girls, a junior preparatory course for those between the ages of 14-16 inclusive. There are senior classes for older women in most of the associations, and advanced senior classes in many of them.

Since the acquiring of a testimony of the truth of the Gospel of Jesus Christ is the chief purpose of the Y. L. M. I. A., the study of theology has always been emphasized. Courses in the study of standard works of the Church, and in literature, home economics, ethics, history, and numerous other cultural subjects have been provided. A line of work designated as "special activities" to cultivate the innate gifts of all members is provided. This comprises music, public-speaking, story-telling, declamation, drama, debating and kindred subjects. In later years much of the social and recreational work of the Church has been placed under the direction of the Y. M. and Y. L. M. I. A.

For forty years the official organ of the Y. L. M. I. A. was the *Young Woman's Journal*, a monthly magazine founded in 1889 by Susa Young Gates, but owned and controlled by the General Board. These volumes reflect the spirit of the organization and were the medium through which the General Board reached the stake, ward, and mission officers and members. It had a subscription of about 18,000. In 1929 the Y. M. and Y. L. M. I. A. united their official organ in *The Improvement Era*, which now serves both the young men and young women of Zion.

The aim of the Y. L. M. I. A. is, therefore, first, to impress the young women with a testimony of the Gospel of Jesus Christ; second, to aid them in obtaining all worth while knowledge; third, to express themselves before the public; fourth, to enable them to study and practise civil, vocational, social, scientific, and educational affairs, and fifth, to train them in all that pertains to religious, moral, social, physical, and intellectual advancement. There is no excellent or enjoyable thing that the Church does not foster and desire to promote among its members. Its purpose in sustaining the Y. L. M. I. A. and charging it with the

leisure time of our young women is to promote every desire of this nature, and to provide for the gratification of every legitimate ambition and righteous impulse of the youth of Zion. Within the Church of Christ is their greatest opportunity for service, for real joy and lasting happiness; they need not seek it elsewhere.

(Note: All Y. L. M. I. A. workers and Bee-Hive Girls: Please keep this article in your scrapbooks for future reference.—LEAH D. WIDTSOE.)

LONDON DISTRICT CONFERENCE

SAINTS AND FRIENDS of the London District gathered at the Kensington Town Hall on May 8th, to commence their Annual Spring Conference.

Remarks by President Dix W. Price inaugurated a splendid programme commemorating "Mother's Day." Participation of the younger members of the District was noticeable throughout the day. Brother Frederick Beckingham of the South London Branch and Sister Violet Clayton of the Luton Branch, each gave a well-prepared talk on "Motherhood." Brother Ray M. Russell rendered a vocal solo entitled, "Mother O' Mine." This was followed by a presentation of a beautiful bouquet of roses and carnations to each of the "Mission Mothers," Sister Douglas and Sister Wallis. President Douglas, in behalf of the London District, presented each mother in attendance with a white carnation. John and Ivor Pugh, members of the West London Branch Sunday School, sang, "That Wonderful Mother of Mine." Separation of the congregation took place, and instruction of an encouraging manner was given the Priesthood by President Douglas and Patriarch Wallis, and the Relief Society by Sister Douglas and Sister Wallis.

A questionnaire, "In Defense of the Faith," was effectively presented in the afternoon. Representatives of the various branches in the District answered questions that were placed before them by one who posed as an investigator. This had the effect of demonstrating that the Church is competent to handle its members regardless of age. A stirring selection by the District choir climaxed the session.

Three hundred and ten persons assembled for the evening meeting to gain information concerning the doctrines and philosophy of the Latter-day Saint Church. Elders E. Brazier, recently of the French Mission, and B. L. Hibbert of the London District, bore solemn testimony to the Restoration of the Gospel through Joseph Smith the Prophet. Sister Ray M. Russell favoured the congregation with a soprano solo, followed by a well-rendered anthem from the District choir under the direction of Brother Samuel Hislop and accompanied by Sister Florence Bickerstaff.

Discourses on "The Life of Joseph the Prophet," by President Douglas, and "The Fruits of 'Mormonism,'" by Patriarch Wallis, concluded the session.

In a report submitted by President Price, it was noted that the District had just held one of the largest baptismal services in recent years, ten persons having entered the Church. There had been 11,409 calls answered while tracting during the last six months. Invitations in while tracting amounted to 62. Twenty copies of the Book of Mormon had been distributed, together with 38,556 tracts and 669 miscellaneous books and pamphlets. A total of 13,146 hours had been spent in missionary work. Several of the branches had started "Branch Building Funds," with the hope of securing Church-owned chapels. A pronounced increase in the payment of tithes had also been recorded.

Mission authorities and travelling Elders in attendance were: Patriarch and Sister James H. Wallis, Dennis McCarthy and Percy L. Matthews of the European Mission; President and Sister James H. Douglas, Rulon T. Jeffs, Rulon D. Newell, Perry L. Watkins and James B. Beesley of the British Mission; President Dix W. Price, Blayney J. Barton, Brigham L. Hibbert, Elmo H. Lund, Howard S. Widdison, Sylvan E. Needham and Kent Bramwell of the London District; John W. Taylor and Elden L. Bastian of the Portsmouth District; Robert L. Bridge and Abner W. Snarr of the Birmingham District; Donald K. Ipson and Marion J. Olsen of the Welsh District; LeGrande Sharp and John S. Russell of the Scottish District; W. Burke Jones of the Bristol District; Louis W. Meadows of the Hull District; Frank J. Mozley and O. Horton Transtrum of the Leeds District, and Milton S. Musser, recently of the European Mission Office.

ELDER BLAYNEY J. BARTON, Clerk of Conference.

FROM THE MISSION FIELD

Releases and Departures: Elder Jules S. Gillette of the Scottish and Nottingham Districts, was honourably released from his labours in the British Mission, May 2nd. He sailed from Southampton aboard the *Bremen*, May 14th.

Elder Brigham Lewis Hibbert of the Norwich and London Districts, was honourably released from his labours in the British Mission, May 9th. He sailed from Cherbourg aboard the *Europa*, May 21st.

Branch Conference: Of the Cirencester Branch, Bristol District, May 1st, consisted of two well-attended sessions. "Salvation For the Dead" was illustrated and explained by the speakers. Missionaries present were: President Harold E. Dean and Elders Warren M. Tingey and Eliot D. Ward.

Doings in the Districts: *Sheffield*—Tuesday, May 3rd, the saints and

friends of the Sheffield Branch paid tribute in a farewell social to Elder Russell S. Ellsworth prior to his transfer to the Nottingham District.

A May Day programme was rendered by the Primary children of the Sheffield Branch, Saturday, May 7th. Featuring this successful affair was the crowning of the May Queen by Sister Johanna Hand.

Liverpool—Saturday, May 7th, a very enjoyable social was conducted in the Preston Branch hall. Games and stunts contributed towards a wholesome evening of recreation. Proceeds were assigned to the furtherance of genealogical work in the District.

LIFE AND DEATH

So he died for his faith. That is fine,
 More than most of us do.
 But, say, can you add to that line
 That he lived for it, too?

In his death he bore witness at last
 As a martyr to the truth.
 Did his life do the same in the past,
 From the days of his youth?

It is easy to die. Men have died
 For a wish or a whim—
 From bravado or passion or pride.
 Was it harder for him?

But to live—every day to live out
 All the truth that he dreamt,
 While his friends met his conduct with doubt
 And the world with contempt.

Was it thus that he plodded ahead,
 Never turning aside?
 Then we'll talk of the life that he lived.
 Never mind how he died.

ERNEST CROSBY.

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